#### COLUMNISTS

## Faith should call us to political action for poor

Two unrelated news items caught my eye last week. Taken together, they highlight a paradox of contemporary life that affects all of us. The first item appeared in The New York Times. It described a study conducted by the Center on Budget and Policy Priorities, a Washington organization that advocates tax and spending policies to benefit the poor. The study showed how the gap between rich and poor in our country has grown over the past few years. In one startling statistic, it is reported that the richest 2.7 million Americans, the top one percent, have "as many after-tax dollars to spend as the bottom 100 million (combined)."

Furthermore, that ratio has more than doubled since 1977, when the top one percent had as much as the bottom 49 million, according to the Congressional Budget Office. In 1997, 142,566 Americans reported \$1 million or more gross income for 1997, nearly two-thirds more than the 86,998 in 1995. These are remarkable statistics. As the total "economic pie" of our country grows, those at the bottom of the economic ladder are receiving less and less of it. In fact, the after-tax household income of the poor has fallen 12 percent since 1977.

The other news item concerned the death of a Brazilian archbishop, Dom



the moral life

By Patricia Schoelles, SS

Helder Camara. Camara died in late August at the age of 90. His leadership in our church is in many ways unparalleled. When he participated in the Second Vatican Council, he wore a simple wooden cross, and urged other bishops to give their silver and gold crosses to help the poor. He advocated other external behaviors, such as bishops dropping such titles as eminence and excellency, since these seem based not on scriptural notions of authority but "worldly" ones.

Archbishop Camara is recognized by all who knew him as a brilliant churchman whose moral leadership helped to move the Latin American church toward "a preferential option for the poor." He worked on behalf of this understanding of the church's mission and identity at a time when Catholic power and influence

had come to be associated primarily with the wealthy, and not the poor. A particular mark of his service was his willingness to both help those in need, and to question the policies and systems that produce mass poverty. He spent his life working to change those systems.

It is this juncture that illustrates the paradox in these two news stories. Dom Helder often voiced a reality that relates quite directly to the statistics about wealth and poverty in our own country. At one point he put it this way: "When I feed the poor, they call me a saint; when I ask why they are poor, they call me a communist."

This phrase communicates well a twofold truth that often occurs when churches try to advocate on behalf of the poor. We seem to be much more comfortable offering direct assistance to the poor than we do trying to change the structures that keep people poor. Somehow, we are still drawn to the notion that political action, economic organizing and structural reform are somehow opposed to religion and the activity of faith.

But I think we need to move beyond the false separation between these realms.

Out of a specifically religious duty, Christians are called to work through political and economic activity to grant access to those currently excluded from the social and economic goods that we all share as citizens of this country. Right now, many theorists contend that the concentration of income growth at the top levels of our society results largely from rules set in Congress. In the words of one MIT professor of economics, Frank Levy, the situation involves more than simply the play of the market

"Markets are obviously very important in the economy, but they are surrounded by a lot of rules — rules about how easy it is to organize unions and how free trade is — and those rules are determined by the political process and those rules right now are shaped by money."

In his analysis, the money that shapes these sorts of rules includes the "big money" donated to political candidates.

Our nation is facing a moral failure in terms of the distribution of our wealth. The two news stories, of Archbishop Camara and the growing economic gap, can remain paradoxical, or they can work together to urge us all to become more politically active on behalf of the poor because of our convictions of faith.

Sister Schoelles is president of St. Bernard's Institute.

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